THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Victories attained by right thought can only be maintained by watchfulness. Many give way when success is assured, and rapidly fall back into failure."—JAMES ALLEN.

No. 45, Vol. LXXII. Thursday, November 10, 1910. Price One Penny.

WHAT IS MAN?

PAPER READ BY ELDER HENRY J. LILLEY, AT THE Y. M. C. A., KARACHI, INDIA, ON THURSDAY, SEPTEMBER 22ND, 1910.

(*Concluded from page 692.*)

But there is another interpretation which at present influences Christian thought, which is engaging the attention, in some form or another, of some of the most highly cultivated and scientific minds of the age, and which is openly accepted in its entirety by at least half a million of earnest Christians of all degrees of mental calibre, from the humble laborer to distinguished alumni of colleges. This is nothing short of a literal interpretation of these passages of scripture—an unquestioning acceptance of the revelation, regardless how it antagonizes human ideas or human prejudices, in matters where human knowledge cannot, by the very nature of things be the last word.

For the purposes of this interpretation, the key to the real meaning of the relationship subsisting between God and man is found in St. Paul's epistle to the Hebrews (12:9): "Furthermore, we have had fathers of our flesh which corrected us and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits and live?" I do not know of any words that would more plainly connect the idea that the spirit of man is the offspring of God. The consciousness of his limitations, his present condition, doubtless makes man fearful of recognising his own birthright; but can he disavow it entirely, especially when to do so must be at the cost of accepting the Savior's words a little short of their full signification?

I have already mentioned some of the allusions made by Christ to the Fatherhood of God. But there are others, well known to all of you, even more explicit, if that were possible. Almost the last words Jesus spoke on earth to Mary Magdalene, in the interim between His resurrection and ascension, contained a double reference to this relationship. "Go to my brethren and say unto them, I ascend unto my Father, and your Father; and to my God and your God." Is there any reason to discount the value of the term "brethren" as used in this direction; or to give different values to the term "Father" in the phrases "my Father" and "your Father"? But not only does it appear to me that Christ reveals the true meaning of this relationship, but He indicates the sense in which the first thesis—that man was made in the image of God—is to be understood. The truth that He taught, that those who had seen and known Him, had seen and known the Father, was beyond the comprehension of His followers—as it is evidently of ours—and Philip saith unto Him, "Lord, show us the Father and it sufficeth us." Jesus saith unto him, "He that hath seen Me hath seen the Father." A reference to the context will show that both the evidence of the mind and the evidence of sight are appealed to. "Henceforth ye *know* Him and have seen Him." The inference seems inevitable. The sight of Christ was the sight of God: the Father of Christ was the Father of man. Thus, speaking with authority and not as the Scribes, Christ furnishes the key to our problem, What is man?

Having become possessed of this key, we see a new meaning in the invocation, "Our Father which art in heaven." It is no longer a mere loving form of address, but the real pleading of a child to a parent. In the Savior's admonition, "Be ye perfect even as your Father in heaven is perfect," we see, not a mocking impossibility; not a Sisyphean labor impossible of accomplishment, but an accessible ideal. Here we have the true principle of evolution—not evolution between matter and mind, between instinct and reason, but evolution from child to father. Between man in his present condition, and the perfection of his Father in heaven, there may be an immeasurable hiatus, but it is no more impassible than the gulf that separates, say, a Hottentot babe and a Sir Isaac Newton in the fulness of his powers. To think otherwise would be to treat the Savior's words as mere mockery—a delusion and a snare. Even as there are latent in the child all the attributes of a man, which require but time and training to develop; so, if we are to believe our Savior, in man there are latent all the attributes of Deity, which can be cultivated to perfection; and mark, perfection, not according to any human standard, but perfection even as your father in heaven—even as God—is perfect. In the æons of eternity, we have sufficient period for development, and Deity Himself, not only for guide and example, but to write all His laws in our hearts. Man's personal, individual existence neither began with

his birth, nor ends with his death; but in this scheme of evolution there is no place for unnatural transmigrations or reincarnations, but his progressive development from spirithood to manhood, from manhood to Godhood is a natural and harmonious growth governed by divine law.

Again, this key enables us to comprehend, in as great a measure as human mind can, the designs of heaven, the mighty love that prompted the atonement—the sacrifice of the Only Begotten Son in the flesh to redeem and save the countless hosts of other sons and daughters in the spirit.

This, then, is what I conceive to be the answer which God reveals in His word to the query—What is man? Man has been described as the noblest work of God; man has been filled with the hope of adoption as the son of God through the atonement, but I think the revelation goes further, and gives him justification for an even more glorious claim—the claim to a sonship in his own birthright.

Before concluding, I will refer to some of the effects that flow from this conception. In the first place, such a conception is in no wise derogatory to the might, the majesty, the dominion, the power of the Almighty. No human conception of Deity, or of the relationship between Deity and man, or its negative, the agnostic's alleged refusal to form any conception, can have that effect. Whether the conception be right or wrong, definite or indefinite, popular or unpopular; whether the conception take the form of materialism or immaterialism, personality or impersonality—whether it find embodiment in the image of the heathen, the mysticism of the Pantheist, or the personal triune God of Christianity, the effect of holding it can only be confined to man himself.

On man the effect of holding this particular conception cannot but be elevating. As with the Psalmist, the predominating idea of his mind will be, not his weakness, but his greatness: "Thou hast crowned him with glory and honor. Thou madest him to have dominion." His dominion not being a mere arbitrary position, but the natural and logical result of the legitimate exercise of the superior powers with which he is endowed, as a birthright. And yet his high thoughts cannot degenerate into empty conceit and vain-glory, for his actual life falls so lamentably short of his ideal, that his sense of humility and dependence on his heavenly Father—his recognition that his measure of greatness is proportionate to his obedience to his Father's will, more than preserves his legitimate pride of life within proper bounds.

The Fatherhood of God, and its corollary, the brotherhood of man—another natural instinct deeply implanted in the heart of man, assume a new significance. They are not merely an abstract idea, a mystical expression, but a reality. The golden rule becomes not merely a moral but a natural law.

Again this conception must obviously be the strongest incentive

to right living, and the best internal safeguard against sin. The body will indeed be the temple of the Holy Ghost to be kept at all hazards from impurity—physical and moral; and on the other hand to be cultivated and developed in every way.

And, lastly, another effect of such a conception is to engender perfect peace of mind. A man obsessed with the idea that he is in all verity a child of God lives on a plane where the vicissitudes of life cannot affect his peace of mind. He may, like his great archetype, be despised and rejected of men, a man of sorrows and acquainted with grief, or he may be everything that is connoted in the opposite; nevertheless all the experiences of life assume their true perspective, as he views them with this knowledge and from the standpoint of eternity. While not oblivious to the pain, or the joy, they cause, he feels that their influence is but local, and is subservient to the great object of developing his capacities and character. In this frame of mind, he realizes the condition for which we all pray, that peace of mind which the world cannot give, and the world cannot take away, and he moves through life with a serenity begotten of the consciousness that no one, nothing, but acts of his own volition, his own breaches of the law of his being, his progress, his development, can rob him of his rights as a child of God, with all the possibilities and potentialities bound up in that relationship.

PARENTAGE OF ANCIENT AMERICAN ART AND RELIGION.

(*Continued from page 695.*)

31. Immense Works of Various Kinds.

The mighty walls that enclosed the City of Babylon, or the hanging gardens of later times, are not greater in their way than was the superb road that anciently extended for thousands of miles from the vicinity of the present Quito in Peru, over mountains canyons, and rivers—cut in places through solid rock for miles—to the northern boundaries of the country now known as Chili. This mighty road has it branches, scarcely less remarkable, and the engineering skill displayed, and the almost inconceivable amount of labor required to construct them, distinguish these roads as one of the greatest works ever accomplished by man. When it comes to a question of stupendous works, early American spirit, grit and success, in this respect, are triplets that Babylonia never brought forth in better form.

32. Winged Symbols.

One of the scriptural symbols for Babylonia was a winged lion—a lion to show nobility of lineage and courage for any undertaking.

The wings, as the interpretation occurs to me, representing power to cross mountains, rivers and seas, to remote regions of the earth; and the lion-like Americans of old show where a cub of this winged lion found a new lair after leaving the Babylonian haunts.

Winged symbols among the aborigines of this country also indicate colonizing movements across mountains and rivers, and beyond seas to the islands of the Pacific and elsewhere; but under a less royal emblem, as the degeneracy of the colonists who made the second series of flights required.

33. Long, Substantial Bridges.

One or more bridges were stretched across the Euphrates in the city of Babylon. In ancient America, bridges sustained aqueducts over large rivers and across ravines.

34. Colossal Statuary.

Figures of gigantic size are common to both the countries concerned.

35. Double Walls for Fortification Purposes.

The city of Babylon was fortified partially, perhaps wholly, by a double line of walls. Some authorities say it was enclosed by three walls. Sometimes the ancient Americans likewise fortified with double walls.

36. No Cloisters.

It is distinctly stated by good authority that there are no remains of cloisters exhumed in Babylonia. Failing to find mention made of any among the ancient American remains, it is taken for granted that none have been found in this country either.

37. No Fireplaces.

The statement that the Babylonian palaces were built without fireplaces, does not rest on the word of any authority to that effect, but since we have been unable to find where mention is made of them in history, it is taken for granted that none have been found in the remains of the structures in question. A similar architectural condition prevailed in America anciently; and the apparent facts indicate that in either country the food of the lordly classes was prepared in some building that was not directly connected with the palatial residence.

38. Semitic Idolatrous Worship in High Places.

We have now reached a stage in these remarks when it will be necessary for us to turn our attention to the character of some of the tokens or monuments of occupancy that the Israelites would naturally have set up in this land, if they had colonized it as the

Book of Mormon claims they did; and we shall have to determine, partially, at least, to what extent these "signs" are found among the ancient American ruins. In doing this work a chain shall be forged that will bind the Babylonians, the Israelites and the ancient Americans together by certain common circumstances that pertain to their religious life.

It appears from sacred history that before the time when Solomon's temple was built, even the followers of God were permitted to worship Him on natural or artificial elevations. Samuel worshipped in a "high place."

Again, in I. Kings 3:2, it is stated that "the people sacrificed in high places, because there was no house built unto the name of the Lord, until those days; that is, until the time of Solomon, or about 1000 B.C.

The temple of the Jews at Jerusalem was built on Mount Moriah, and that of the Samaritans—a people of mixed descent, partly Semitic—on Mount Gerizim. All these facts taken together indicate how deeply rooted was the propensity of the Israelites, like the Babylonians, for worshipping in "high places."

However, when Solomon's temple was built, the worship of the Almighty in out-of-door high places was interdicted. It was found that such religious retreats were not generally promotive of proper conduct, and the wickedness often practiced in connection with them led to repeated and determined efforts on the part of righteous kings and the prophets of God to suppress all resort to them for religious purposes. But it was a born-and-bred-in-the-bones propensity of many of the Semites to worship idols, and at the same time retain all the high place accommodations, and but little could be done to effect a permanent reformation. It was not until the bitter pill of the Babylonish captivity was administered, that the better classes of the Israelites, now known as the Jews, were willing, as a whole, to renounce idolatry with all its high place adjuncts. A few quotations from the scriptures will manifest to what an astonishing extent the Israelites of early times abandoned themselves to false modes of worship, and built high places for the practice of its ceremonials. Of Josiah, who was king of Judah about 680 B.C., it is written that in the twelfth year of his reign he began to purge Judah and Jerusalem from the high places, and the groves, and the altars, and the images of Baalim, etc., etc. He found, however, before his work was completed that his reformatory operations could not be confined to Judah and Jerusalem, but must be extended to the cities of Manasseh, and Ephraim, and Simeon, even unto Napthali; or, in other words, throughout the length and breadth of the land.

At a later period, Ezekiel, denouncing the sins of Jerusalem, says to her, Ezek. 16: 24, 25, 31: "Thou hast also built unto thee an eminent place, and hast made thee an high place in every street. Thou hast built the high place at every head of the way." The

very mildest form of idolatry ought to have been abhorrent to a people who had experienced so many tokens of God's regard for them, but multitudes of the Israelites plunged into the most abominable and revolting form of it; for concerning king Ahaz it is written (II. Kings, chap. 16), that he walked in the way of the kings of Israel—a common kingly example evidently—and made his son to pass through the fire according to the abominations of the heathen whom the Lord cast out from before the children of Israel. Again, Ezekiel, addressing Jerusalem says, Thou hast taken thy sons and thy daughters, whom thou hast borne to me, and these thou hast sacrificed to them (idols) to be devoured. (Ezek. 16: 20.) This is a horrifying picture of Israelitish depravity, and it shall be closed with the additional remark that sometimes even the roofs of the houses, which were generally flat, were used for idolatrous purposes. (Jer. 19: 13, and 32: 29; II. Kings 23: 12; Zeph. 1: 5.) Thus it is made evident how firmly fixed was the hold that not only idolatry, but also the "high place" accompaniments had upon the Semitic mind in general.

In a land far away from Palestine—westward, across the broad stretches of the Atlantic—a counterpart, in every important essential, of these shocking idolatrous abominations was in existence. More concisely by far than we can do it, Mr. Hallock makes this fact apparent as follows:

"The sun-dance of the plains Indians is a relic of the sun-worship of Peru and Mexico, and back to the worship of Baal Peor; and all the altars and sacrificial stones, the human sacrifices, the passing through fire, and those horrid abominations which were bewailed and denounced by the Bible prophets in Asia Minor 3,000 years ago, were doubtless contemporary and in simultaneous practice on both hemispheres up to the advent of the Spaniards and the overthrow of the Montezumas. They obtain even now in isolated regions in this continent." Mr. Hallock having thus traced for us the idolatry of the ancient Americans and their descendants back to the Jews in Palestine, whose false worship consisted largely in deifying Baal Peor, we shall find no fault with that status of the case, and so let it rest.

38. Practical Identity of Structure, etc., in Ancient American and Palestinian "High Places" for Idolatrous Worship.

Let us now recall a few points relating to the American Teocallis as already noticed.

(1.) They were artificially raised structures, having an elevation varying from a few feet up to a half hundred or more.

(2.) On the summit of the mound or hill was a chapel or shrine.

(3.) At or near the base of the temple were statues or idols.

(4.) Altars for sacrificial purposes were placed near the idols.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 10, 1910.

TO THE CONFERENCE PRESIDENTS OF THE BRITISH MISSION.

DEAR BRETHREN:—We have provided a repository in the basement of Durham House for the safe-keeping of completed records and important documents of the several conferences of the British Mission.

We now kindly request you to gather up all the completed records of your conferences, which will of course embrace all those records that are not now used to conduct the current business, etc., and, after carefully placing a label on the outside cover and also on the back of each record, giving name of record, time covered and name of conference, forward same to us. Make a list in triplicate of the books and papers sent; keep the original list, mail duplicate to us and send triplicate with the records. Upon receipt of the same we will mail you our acknowledgment by return post.

You will at all times have free access to the records and papers of your respective conferences, or, if you desire a record sent to you for temporary reference, it will be done, with the understanding that when you have secured the information wanted the record shall be returned to this office.

The purpose of this move is two-fold, namely: First, to relieve conference presidents of the burden and responsibility of looking after important completed records pertaining to the work of God in the British Mission. This responsibility consists in part of having them boxed up and carried from lodge to lodge whenever the President moves his headquarters.

Second, to guard against the loss of records by fire, or neglect or otherwise. It is assumed, and experience confirms this view, that the president of a conference will not feel the same interest in the records of his predecessors that he does in his own records, and any lack of interest whatsoever in this important matter may lead to a loss of valuable records. A loss might occur from the fact that there is no present interest in or need for a completed record, but the lack of such interest does not in the least lessen the value f it to the future historian.

We take the view, strongly, that if it is essential to make a record it is equally essential to preserve it. That which is not

worth writing, as to dates, changes and occurrences in the conferences of the mission, should not be written, but that which is written should be guarded with the greatest care.

When Elder Andrew Jenson, Assistant Church Historian, went through the British Mission some years ago to gather the facts and write up the history of the mission, he discovered that there were many important records and valuable documents missing, and was therefore much hampered in his work. And, we should say, it was also a distinct loss to the Church. This, we trust, will not happen in the future, but that every vital fact and important occurrence will be properly recorded and the record turned over to the General Church Historian whenever called for. We shall aim to reach this high mark.

Apropos of the subject of record keeping, we would say, that such records as may be used in your conferences should be substantial in quality and well bound and the entries therein be made in a clear hand-writing, without flourishes, and with good strong ink. Reasonable brevity should be employed, but no essential facts overlooked or omitted. The work should invariably be done in a neat and business-like manner. We sincerely trust that you will give this communication your immediate and thoughtful attention, that the completed records and important papers of your conferences may be collected together and properly labeled and listed, as herein requested, and at once forwarded to the Liverpool office.

In conversing with several presidents upon this subject, as we have met them at various recent conferences, we have to say that the move met with their hearty approval.

Your brother,

RUDGER CLAWSON.

NOTE.—The Presidents of the various Missions on the Continent and South Africa would do well to carefully look into the matter of records and record-keeping in their respective missions, and take such steps as may be necessary to preserve them from loss or destruction.

To be glad of life, because it gives you the chance to love and to work and to play and to look up at the stars; to be satisfied with your possession, but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice; to be governed by your admirations rather than your disgusts; to covet nothing that is your neighbors' except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends and every day of Christ; and to spend as much time as you can with body and with spirit, in God's out-of-doors—these are little guide-posts on the foot-path of peace.—VAN DYKE.

"WHERE THE MODERN CHURCH FAILS."

In the *World's Work* for August, is a very interesting article written by the Reverend A. J. Waldron, entitled, "Where the Modern Church Fails." Such an article, coming from such a source, and at such an opportune time, is worthy of, at least, a passing consideration.

"The churches," he says, "are still lamentably behind modern thought. We are preaching doctrines which repel and insult the intellectual men of our age. The apologetics of the pulpit are compromises which satisfy no one, not even the clergy themselves, and, therefore, instead of allaying the skepticism of the day, it strengthens and fosters it. We must have a revolution in the pulpit to save the situation. The Bible must be treated rationally."

That what the reverend gentleman says with regard to the churches being "lamentably behind modern thought," is true, no right minded person who has considered the matter, will deny. Let us consider, for a moment, two of their teachings.

The first, and by far the most important, is their teaching with respect to God. The Church of England teaches the present orthodox view of God as follows: "There is but one living and true God, everlasting, *without body, parts, or passions*; of infinite power, wisdom, and goodness." God, who is the Maker of the heavens and the earth, who is the "God of the spirits of all flesh," and the Father of our Redeemer's mortal body, is, according to this teaching, "without body, parts, or passions." He is invisible—incomprehensible. In short—He is immaterial.

Is it any wonder that such teachings as this "repel and insult the intellectual men of our age," and that they "satisfy no one, not even the clergy?" Well might the cry be made—"treat the Bible rationally!"

The Bible does not teach faith in such a God.

In the first chapter of that holy book we are distinctly told that "God created man in His *own* image, in the image of God created he him; male and female created He them." Could this glorious truth be couched in any plainer language? There is no ambiguity here; not the slightest chance of receiving a wrong impression as to what form or shape God is, unless a "private interpretation" is placed upon it.

Paul, in writing to the Hebrews (Hebrews 1: 1-3) plainly tells us that Christ is the "express image of His (God's) person." And in Acts 7: 55-56, we are told that Stephen, "being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God."

The Scriptures, both old and new, are replete with testimonies

to the effect that God is a personal Being; that He has a body, and and that He is the very *summum bonum* of the finer passions which uplift and exalt mankind. Whence comes the authority, then, for teaching this unknown, unknowable God? "We affirm that to deny the materiality of God's person is to deny God; for a thing without parts has no whole, and an immaterial body cannot exist."

Thinking men cannot help but detect the discrepancy which exists between the teachings of the Bible and those of modern divines; they cannot help being impressed with the irrationality of such teachings, and not being able to be "satisfied," they drift into skepticism, and finally become spiritually dead.

Another belief extant in the Christian world is to the effect that God made this world and its environs out of nothing, and in six days of twenty-four hours' duration. Reason, as well as science, teaches us that "something cannot be made from nothing." Science also teaches that matter is indestructible—that it always existed.

Modern scientific research has firmly established the fact that the earth, in its present form, is tens of thousands, yea, probably millions of years old. It is not, according to the chronology of the Bible, yet six thousand years since man was first placed upon the earth.

Here, again, the churches are lamentably behind modern thought.

The word "day," as used in Genesis, according to the best opinions of the day, and this theory is well substantiated by modern revelation (see Book of Abraham, fourth and fifth chapters), signifies a period of time. It is not meant to convey the idea that the Lord made the stupendous universe in six of our days, but that in six creative periods (of what duration we do not know) these things were formed.

With regard to the earth being "made from nothing," allow me just to quote what Joseph Smith, the modern prophet, has to say. "Element had an existence from the time God had. The pure principles of element are principles which can never be destroyed; they may be organized and reorganized, but not destroyed." The Lord created—formed—the earth, but He did it out of the elements or materials which were existent.

The "modern churches" fail to meet and answer these questions, because they are "teaching for doctrine the commandments of men," and are closing their eyes and ears and hearts to the new revelations and higher truths, which God has given to mankind, through His holy prophets, in this dispensation.

68 Barkerhouse Road, RUSHBY C. MIDGLEY.
Nelson.

THE life above when this is past is the fruit of life below.

MINUTES OF MANCHESTER CONFERENCE.

THE semi-annual meetings of the Manchester conference were held in Chorlton Town Hall, Chorlton-on-Medlock, Manchester, Sunday, November 6th, 1910. President Rudger Clawson of the European mission, President Charles W. Porter and twenty-six traveling elders of the Manchester conference, were present; also Elders J. T. Williams and C. E. Lofthouse of the Liverpool conference, Elder J. M. Young of the Birmingham conference, and Elder George Briggs of the Newcastle conference.

The morning session commenced at 10:30. The opening prayer was offered by Elder N. Ray Pixton.

President Charles W. Porter made a few opening remarks, welcomed all present, and explained in brief the fulfilling of the great prophecies concerning the last dispensation of the gospel.

Elder Alvin Sessions spoke in brief of the restoration of the gospel, also bore a strong testimony to the truthfulness of the same.

Elder James H. Bankhead spoke of the faith required by the gospel of Christ, and of the obedience required by its principles and ordinances.

Elder J. M. Young followed, speaking upon "The worship of God, not an individual," saying that the Lord is a jealous God, and that the gospel is "of the highest intelligence."

After singing President Rudger Clawson spoke on the subject of the worship of God in spirit and in truth. Emphasized the necessity of relying on the Spirit of God. Showed how the holy men of old wrote and spoke as they were moved upon by the Holy Ghost, also how Joseph Smith wrote and spoke as he was moved upon by the Holy Ghost. He concluded by quoting the words of the Savior, "Except ye are one, ye are not mine," saith the Lord.

After singing, Elder A. F. Wilson pronounced the benediction.

The afternoon meeting, at 2:30, was opened with prayer by Elder D. L. Pugh, and the Sacrament was administered by Elders W. E. Mitton and Thomas Anderson.

Elder L. G. Taylor spoke on the necessity of obedience to the Priesthood of God. "Where two or three are gathered together in my name, there am I in the midst of them," was also touched upon by Elder Taylor.

Brother Benjamin R. Birchall, of the Liverpool conference, then spoke on the peculiarity of the Latter-day Saints as viewed by the outside world; also of the necessity of divine revelation.

Miss Lizzie Gleaves sang the solo, "Israel, awake from thy long, silent slumber," which was rendered very beautifully. Elder D. L. Pugh followed, speaking on, "One Lord, one faith, one baptism," also the restoration of the gospel.

President Rudger Clawson read the hymn, "Reverently and meekly now," and explained at some length the sacred character of the ordinance of the Sacrament.

After singing, the benediction was pronounced by Elder D. R. Wilding.

The evening meeting, at 6:30, was opened with prayer by Elder Howard Chamberlain.

President Rudger Clawson presented the authorities of the Church, both general and local, all of whom were unanimously sustained.

Elder H. C. C. Rich then made some interesting remarks upon the history of the early saints, and of the necessity of unity and obedience to the gospel of Jesus Christ.

President Rudger Clawson followed and read the hymn, "Praise to the man who communed with Jehovah," and based his remarks upon the same. The fact, said the speaker, that Joseph Smith, the Prophet, saw the Father and the Son and heard their voices strongly emphasizes the importance of new revelation. Spoke of the value of music to the Church and the nation, also touched lightly on the perfect organization of the Church.

During the evening meeting, Mr. Nicols and Sister Nellie Street rendered beautiful and pleasing vocal selections.

Elder Charles D. Spence pronounced the benediction, and the conference was adjourned for six months.

On Saturday, November 5th, the traveling elders met with President Clawson in Priesthood meeting, gave in their reports, and received some excellent advice and instructions.

ALEX. F. WILSON, Clerk of Conference.

FROM THE MISSION FIELD.

Change of Address.—The headquarters of the Liverpool conference have been changed to 60 Brackenbury Road, Preston.

Release and Departure.—Elder Karl A. Schultz, of the Swiss and German mission, accompanied by twenty-three emigrants, sailed November 5th, 1910, per s.s. *Dominion.*

Arrivals.—The following named missionaries arrived for the European mission November 5th, 1910, per s.s. *Laurentic*: Louis L. Allen, Cove, Utah; Charles L. Smith, Centerville, Utah; James J. Allen, Richard R. Haslam, Wellsville, Utah; Orval L. Thomas, Earl Spencer, D. Murray Davis, Robert A. Moss, Bountiful, Utah; Seth C. Kelsey, Paris, Idaho; Joel Richards, Norman K. Amundson, Reuben T. Dahlquist, John W. De Bry, Thomas F. Hardy, Salt Lake City, Utah; Joseph E. Lichfield, Cleon A. Harding, H. A. Dixon, Frank Beckstead, Thomas S. Taylor, Robert H. Hinckley, Provo, Utah; George E. Angerbauer, Elias P. Forsgren, Jacob Jensen, Brigham City, Utah; Walter E. Fridal, Elwood, Utah; Peter Hansen, Redmond, Utah; Herman Christensen, Levan, Utah;

Niels R. Erickson, Logan, Utah; Carl O. Peterson, Murray, Utah; Fred. E. White, Portland, Oregon; Robert De La Mare, Marion, Idaho; C. M. Jensen, Mantua, Utah; Hyrum Earl Belnap, Ogden, Utah.

Appointments.—The elders who arrived for the British mission November 5th, 1910, have been appointed to labor in the following conferences: D. Murray Davis, Birmingham; Cleon A. Harding, Irish; Joel Richards, Liverpool; Earl Spencer, Robert A. Moss, Charles L. Smith, London; James J. Allen, Richard R. Haslam, Manchester; Joseph E. Lichfield, Louis L. Allen, Newcastle; Seth C. Kelsey, Norwich; Thomas F. Hardy, Orval L. Thomas, Nottingham.

Elder Addresses Sunday School.—Elder George W. Smith writes from Southport, Lancashire, November 7th, 1910, as follows: "Recently at the home of an investigator I was extended a welcome by the Sunday School superintendent of the Railway Men's Mission of Southport (Liverpool conference) to address their Sunday School on November 6th, 1910. I gladly responded to the request made of me, and addressed the congregation on the power of 'Habit and Duty,' and presented 'Mormonism' from an ethical standpoint. The Sunday School session was immediately followed by a Bible Class session. After the opening exercise the minister of the mission asked me to speak. I spoke upon the eighth chapter of Romans, which had been previously read by the minister, showing the plan devised by our Heavenly Father whereby we can receive the spirit of adoption and cry, 'Abba, Father.' All seemed greatly interested in the doctrines, and time will prove that the effort put forth will not be unproductive of good."

Baptisms.—On November 1st, 1910, one person was baptised at Leicester Public Baths (Nottingham conference), Elder J. B. Kerr performing the ceremony.

A baptismal service was held at the Victoria Baths, Nottingham (Nottingham conference), November 5th, 1910, when five souls were added to the Church. Elder Francis W. Brown officiated. A goodly number of saints and investigators were present to witness the ordinance performed. Elders Clarence T. Ward and Charles R. Welling spoke briefly, explaining baptism, and showed that it was an essential requisite to salvation.

A baptismal service was held at the Westgate Baths, Newcastle (Newcastle conference), at which eight souls were added to the fold, Elders Thomas Laws, James B. George, Lorin R. Dunkley and R. L. Preator officiating. Four of the converts were from Gateshead, one from Jarrow, one from Blyth, and two from Pelton. A large number of saints and friends witnessed the ceremony.

A baptismal service was held at Heywood Public Baths (Man-

chester conference), November 6th, 1910, seven more souls being added to the fold of Christ. Elders J. E. Lane and J. F. Bagnall officiated.

Successful Socials.—On Saturday, October 29th, 1910, the Halifax Branch Relief Society held their annual sale of work. An excellent tea was provided, also a splendid program, which was very ably rendered. The room was crowded, about one hundred and fifty saints and friends being present. The sum of about £10 was realized, which will be used to relieve the wants of the sick and needy in the branch.

The Relief Society of the Belfast branch (Irish conference) gave a party at the Meeting Hall, 40 Donegal Street, on Hallowe'en. The elders were invited to be present. All had a splendid time. An impromptu program was rendered, after which delicious refreshments were served, conspicious among which was a surprise pie, made of cold potatoes and mustard, furnished by the elders. Searchers for curious facial expressions, had they been present, would have been amply rewarded for their attendance.

On Saturday evening, October 29th, 1910, a very successful and entertaining social was held at the Latter-day Saints' Chapel, Neville Street, Middleton Road, Oldham (Manchester conference), for the purpose of procuring means with which to purchase forms for the meeting-room. It was held jointly by the Manchester and Oldham branches respectively. There were about one hundred and fifty saints and friends present, the net proceeds being £2 5s. 9d. There were many excellent numbers on the program, each person rendering their part in a pleasing and satisfactory manner. All present expressed themselves as having enjoyed the program exceedingly.

On Saturday, October 29th, 1910, was witnessed the largest gathering of its kind ever held by the members of the Church of Jesus Christ of Latter-day Saints in the Keighley branch. The occasion was a concert prepared by the elders, and a pie supper kindly given by Sister Elijah Midgely of the Relief Society. The hall was filled to overflowing with saints and investigators, many of whom were at an assembly of the Latter-day Saints for the first time. All seemed highly satisfied, and many expressed a desire to come again. The proceeds, £1 18s., will be applied on our piano account.

The Relief Society of the Gainsboro branch (Hull conference) gave a very nice social on November 7th, 1910, at Vamplews Hall. More than one hundred saints and friends were present. Several of the friends donated their services free, both with the program and also with accommodations. Refreshments were served and a very enjoyable time had, and great credit is due those who had the undertaking in hand, for it was a decided success. The money received will be used to buy material for the Relief Society.

On November 5th, 1910, a farewell social was given at Grange Street, Keighley (Leeds conference), in honor of Elder George B. Mowry, who has labored here the last nine months of his mission. A number of saints and friends were present and showed their appreciation of his labors by rendering a fine program, in which some friends of the Pudsey branch took a successful part. He was presented with a gold stick-pin as a token of esteem. He leaves with the best wishes of all the saints and many friends he has gained while here in the field.

I KNOW IT NOW.

I used to wonder how it is we're living;
And where we all shall go to when we die.
And why we ought to find such joy in giving;
I know it now, and so I'm going to try.

I've found it out that something called the "gospel,"
Is all the laws by which the world was made.
And that a life of ease and vice will not spell
Salvation, joy, or peace if we're afraid.

It doesn't look so easy till you've tried it,
But God will help you on if you are true.
He promised long ago, I've not denied it—
But laws must be obeyed—that rests with you.

The world itself, it seems, obeys instructions,
And keeps revolving in the realms of space.
Now, if it broke the law there would be ructions,
'Twould bump into some star and end the race.

There are laws that govern life in plants and fishes,
And animals, and life in every form.
The elements are governed, and the wishes
Of God are served by even every storm.

It's only man who wants to "lick creation";
And thinks he knows far more than God can see;
But surely He who fixed the world's rotation,
Can make a law that's good enough for me.

ERNEST A. COOKE.

CONTENTS:

What is Man? 705
Parentage of Ancient American Art and Religion 708
Editorial: To the Conference Presidents of the British Mission ... 712
"Where the Modern Church Fails" 714
Minutes of Manchester Conference 716
From the Mission Field 717
Poetry:
I Know It Now 720

EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL:
FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.